break down in sheer despair of victory, if we had no certainty,
not even a strong hope, of ultimate success. Our hearts
could not stand the enterprise, our courage would give away,
and every fall would leave us more helpless than before.
To prevent this collapse, to make patience and perseverance
possible to us. God whispers the needed word of hope, the
promise of final success, in response to our prayers. And
this He gives by opening our eyes to see His infinite and
inexhaustible love ; by enabling us to see that out of His
love alone were we born into this world, and for the sole
satisfaction of His love are we preserved and ^ disciplined
and chastened by so much sorrow and conflict with sin.
He tells us we were born to be good, to grow up at length
into His likeness, abhorring evil and loving goodness, being
good from a deliberate choice of it, not from an incapacity
to be otherwise. He tells us that the path of life leads to
'Himself and *that* path we may make short or long, smooth
or rough, blissful or baneful as we please; but whatever
be our errors, our wanderings, our criminal sloth or slumber,
our falls and our entanglements, we must reach Him at last.

As already statedabove, there shall be none lost, none for ever
cut off from finding Him, none too weak or faint but what
He will breathe anew into their souls the breath of life.
This truth once grasped and felt is enough -.0 rekindle hope
in the despairing breast and to fill with high courage the
heart of the most faint.
In his swan-song, Arthur the sovereign saint, whose life
pictures the holy war waged by soul against .sense exclaims;

- " For what are men better than sheep or goats,
  If knowing God, they lift not hands of prayer."

It is indeed this lifting up of hands with the lever-power of
prayer that marks man out from his fellow-creatures. It i?
prayer that in Martineau's felicitous phrase separates man
" not by mere gradation but by a virtual infinitude, from